

1844.
1844, 18.

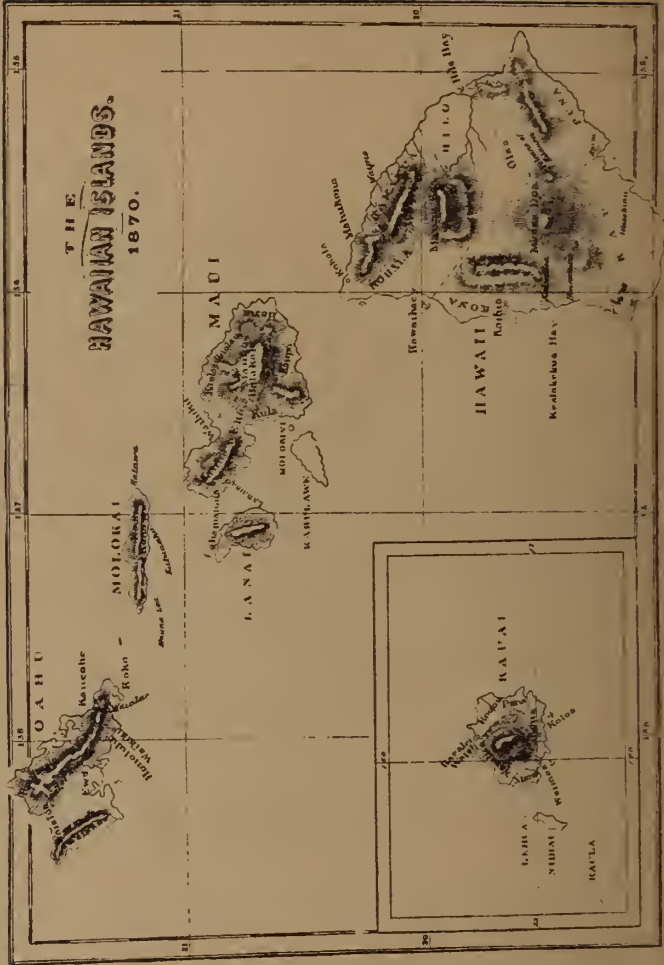
HISTORICAL SKETCH
OF THE
HAWAIIAN MISSION.

BY
PROF. S. C. BARTLETT, D.D.
AND
REV. C. M. HYDE, D.D.

BOSTON :
American Board of Commissioners for Foreign Missions.

1840.

THE
HAWAIIAN ISLANDS.
 1870.



SKETCH OF THE HAWAIIAN MISSION.

1820—1862.

BY REV. S. C. BARTLETT, D.D.

IN the year 1809 a dark-skinned boy was found weeping on the doorsteps at Yale College. His name was Henry Obookiah (Opukahaia), and he came from the Sandwich Islands. In a civil war his father and mother had been slain before his eyes; and when he fled with his infant brother on his back the child was killed with a spear, and he was taken prisoner. Lonely and wretched, the poor boy at the age of fourteen was glad to come with Captain Brintnell to New Haven. He thirsted for instruction; and he lingered round the college buildings hoping in some way to gratify his burning desire. But when at length all hope died out he sat down and wept. The Rev. Edwin W. Dwight, a resident graduate, found him there, and kindly took him as a pupil.

In the autumn of that year came another resident graduate to New Haven for the purpose of awakening the spirit of missions. It was Samuel J. Mills. Obookiah told Mills his simple story—how the people of Hawaii “are very bad; they pray to gods made of wood;” and he longs “to learn to read this Bible, and go back there and tell them to pray to God up in heaven.” Mills wrote to Gordon Hall, “What does this mean? Brother Hall, do you understand it? Shall he be sent back un

supported to attempt to reclaim his countrymen? Shall we not rather consider these Southern islands a proper place for the establishment of a mission?" Mills took Obookiah to his own home in Torrington, and thence to Andover for a two years' residence; after which the young man found his way to the grammar school at Litchfield, and, when it was opened, in 1817, to the Foreign Mission School at Cornwall, Conn. At Litchfield he became acquainted and intimate with Samuel Ruggles, who about this time (1816) resolved to accompany him to his native island with the gospel.

In the same vessel which brought Obookiah to America came two other Hawaiian lads, William Tennoe (Kanui) and Thomas Hopu. After roving lives of many years, in 1815 they were both converted — Tennoe at New Haven, and Hopu after he had removed from New Haven to Torrington. Said Hopu after his conversion, "I want my poor countrymen to know about Christ." These young men, too, had been the objects of much personal interest in New Haven; and in the following June, during the sessions of the General Association in that city, a meeting was called by some gentlemen to discuss the project of a Foreign Mission School. An organization was effected under the American Board that autumn, at the house of President Dwight, three months before his death. Next year the school opened. Its first principal was Mr. Edwin Dwight, who found Obookiah in tears at Yale College, and among its first pupils were Obookiah, Tennoe, Hopu, and two other Hawaiian youths, with Samuel Ruggles and Elisha Loomis.

But Obookiah was never to carry the gospel in person to his countrymen. God had a wiser use for him. In nine months from the opening of the Mission School he closed a consistent Christian life with a peaceful

Christian death. The lively interest which had been gathering round him was profoundly deepened by his end and the memoir of his life, and was rapidly crystallizing into a mission. Being dead, he yet spoke with an emphasis and an eloquence that never would have been given him in his life. The touching story drew legacies from the dying and tears, prayers, donations, and consecrations from the living. "O what a wonderful thing," he once had said, "that the hand of Divine Providence has brought me here from that heathenish darkness. And here I have found the name of the Lord Jesus in the Holy Scriptures, and have read that his blood was shed for many. My poor countrymen who are yet living in the region and shadow of death! I often feel for them in the night season concerning the loss of their souls. May the Lord Jesus dwell in my heart, and prepare me to go and spend the remainder of my life with them. But not my will, but thine, O Lord, be done."

The will of the Lord *was* done. The coming to America was a more "wonderful thing" than he thought. His mantle fell on other shoulders, and in two years more a missionary band was ready for the Sandwich Islands. Hopu, Tennooe, and John Honoree, natives of the islands, were to be accompanied by Hiram Bingham and Asa Thurston, young graduates of Andover; Dr. Thomas Holman, a young physician; Daniel Chamberlain, a substantial farmer; Samuel Whitney, mechanic and teacher; Samuel Ruggles, catechist and teacher; and Elisha Loomis, printer and teacher. All the Americans were accompanied by their wives, and Mr. Chamberlain by a family of five children. Mr. Ruggles seems to have been the first to determine upon joining the mission, and Mr. Loomis had been a member of the Mission School. With this company went also George Tamoree (Kamaulii),

who had been a wanderer in America for fourteen years, to return to his father, the subject king of Kauai.

The ordination of Messrs. Bingham and Thurston, at Goshen, Conn., drew from the surrounding region a large assembly, among whom were a great number of clergymen and nearly all the members of the Mission School, now thirty or more in number; and "liberal offerings" for the mission came in "from all quarters." A fortnight later the missionary band were organized at Boston into a church of seventeen members; public services were held Friday evening and Saturday forenoon, in the presence of "crowded" houses, at the Park Street Church; and on the Sabbath six hundred communicants sat with them at the table of the Lord. "The occasion," says the *Panoplist* of that date, "was one of the most interesting and solemn which can exist in this world." On Saturday, the 23d of October, 1819, a Christian assembly stood upon Long Wharf and sang, "Blest be the tie that binds." There was a prayer by Dr. Worcester, a farewell speech by Hopu, a song by the missionaries, "When shall we all meet again;" and a fourteen-oared barge swiftly conveyed the little band from their weeping friends to the brig "Thaddeus," which was to carry the destiny of the Hawaiian Islands.

While the missionaries are on their way let us take a look at the people whom they were going to reclaim. The ten islands of the Hawaiian group — an area somewhat less than Massachusetts — were peopled by a well-formed, muscular race, with olive complexions and open countenances, in the lowest stages of barbarism, sensuality, and vice. The children went stark naked till they were nine or ten years old; and the men and women wore the scantiest apology for clothing, which neither sex hesitated to leave in the hut at home before they passed

through the village to the surf. The king came more than once from the surf to the house of Mr. Ruggles with his five wives, all in a state of nudity; and on being informed of the impropriety, he came the next time dressed — with a pair of silk stockings and a hat! The natives had hardly more modesty or shame than so many animals. Husbands had many wives, and wives many husbands, and exchanged with each other at pleasure. The most revolting forms of vice, as Captain Cook had occasion to know, were practiced in open sight. When a foreign vessel came to the harbor the women would swim to it in flocks for the vilest of purposes. Two thirds of all the children, probably, were destroyed in infancy — strangled or buried alive.

The nation practiced human sacrifice; and there is a cord now at the Missionary Rooms, Chicago, with which one high priest had strangled twenty-three human victims. They were a race of perpetual thieves; even kings and chiefs kept servants for the special purpose of stealing. They were wholesale gamblers, and latterly drunkards. Thoroughly savage, they seemed almost destitute of fixed habits. When food was plenty they would take six or seven meals a day, and even rise in the night to eat; at other times they would eat but once a day, or perhaps go almost fasting for two or three days together. And for purposes of sleep the day and the night were much alike. Science they had none; no written language, nor the least conception of any mode of communicating thought but by oral speech.

A race that destroyed their own children had little tender mercy. Sons often buried their aged parents alive, or left them to perish. The sick were abandoned to die of want and neglect. Maniacs were stoned to death. Captives were tortured and slain. The whole

system of government and religion was to the last degree oppressive. The lands, their products and occupants, were the property of the chiefs and the king. The persons and power of the high chiefs were protected by a crushing system of restrictions called *tabus*. It was *tabu* and death for a common man to let his shadow fall upon a chief, to go upon his house, enter his enclosure or wear his *kapa*, to stand when the king's *kapa* or his bathing water was carried by or his name mentioned in song. In these and a multitude of other ways "men's heads lay at the feet of the king and the chiefs." In like manner it was *tabu* for a woman to eat with her husband, or to eat fowl, pork, cocoanut, or banana — things offered to the idols — and death was the penalty. The priest, too, came in with his *tabus* and his exactions for his idols. There were six principal gods with names, and an indefinite number of spirits. Whatsoever the priest demanded for the god — food, a house, land, human sacrifice — must be forthcoming. If he pronounced a day *tabu* the man who was found in a canoe, or even enjoying the company of his family, died. If any one made a noise when prayers were saying, or if the priest pronounced him irreligious, he died. When a temple was built, and the people had finished the toil, some of them were offered in sacrifice. In all these modes the oppression of the nation was enormous.

The race had once been singularly healthy. They told the first missionaries — an exaggeration, of course — that formerly they died only of old age. But foreign sailors had introduced diseases, reputable, and especially disreputable; and now, between the desolations of war, infanticide, and infamous diseases widely spread by general licentiousness, the nation was rapidly wasting away.

Such was the forbidding race on whom the mission-

aries were to try the power of the cross. "Probably none of you will live to witness the downfall of idolatry," so said the Rev. Mr. Kellogg to Mr. Ruggles as they took breakfast together at East Windsor the morning before he left home; and so thought, no doubt, the whole community. But God's thoughts are not as our thoughts.

Hopu called up his friend Ruggles at one o'clock on a moonlight night (March 31) to get the first glimpse of Hawaii, and at daybreak the snow-capped peak of Mauna Kea was in full view. A few hours more, and Hopu pointed out the valley where he was born. A boat is put off, with Hopu and others in it, which encounters some fishermen and returns. As the boat nears the vessel Hopu is seen swinging his hat in the air; and as soon as he arrives within hail he shouts, "Oahu's idols are no more!" On coming aboard he brings the thrilling news that the old king Kamehameha is dead; that Liholiho, his son, succeeds him; that the images of the gods are all burned; that the men are all "Inoahs"—they eat with the women; that but one chief was killed in settling the government, and he for refusing to destroy his gods. Next day the message was confirmed. Kamehameha, a remarkable man, had passed away. On his death-bed he asked an American trader to tell him about the Americans' God; but, said the native informant, in his broken English, "He no tell him anything." All the remaining intelligence was also true. The missionaries wrote in their journal, "Sing, O heavens, for the Lord hath done it!" The brig soon anchored in Kailua Bay, the king's residence; and a fourteen days' consultation between the king and chiefs followed. Certain foreigners opposed their landing; "they had come to conquer the islands." "Then," said the chiefs, "they would not

have brought their women." The decision was favorable. Messrs. Bingham, Loomis, Chamberlain, and Honoree go to Oahu; and Messrs. Ruggles and Whitney accompany the young Tamoree to his father, the subject king of Kauai. The meeting of father and son was deeply affecting. The old king, for his son's sake, adopted Mr. Ruggles also as his son, and gave him a tract of land, with the power of a chief. He prepared him a house, soon built a schoolhouse and chapel, and followed him with acts of friendship which were of great benefit to the mission while the king lived and after his death. He himself became a hopeful convert, and in 1824 died in the faith.

And now the missionaries settled down to their work. They had found a nation sunk in ignorance, sensuality, and vice, and nominally without a religion, though really still in the grasp of many of their old superstitions. The old religion had been discarded chiefly on account of its burdensomeness. We cannot here recount all the agencies, outer and inner, which brought about this remarkable convulsion. But no religious motives seem to have had any special power. Indeed, King Liholiho was intoxicated when he dealt to the system its finishing stroke by compelling his wives to eat pork. And by a providence as remarkable as inscrutable the high priest threw his whole weight into the scale. Into this opening thus signally furnished by the hand of God the missionaries entered with wonder and gratitude. The natives educated in America proved less serviceable than was expected. Tennooe was soon excommunicated, although in later years he recovered and lived and died a well-reputed Christian. Hopu and Honoree, while they continued faithful, had partly lost their native tongue, lacked the highest skill as interpret-

ers, and naturally failed in judgment. Hopu, at the opening of the first revival, was found busy in arranging the inquirers on his right hand and his left hand, respectively, as they answered yes or no to the single question, "Do you love your enemies?" and was greatly disturbed at being interrupted.

The king and the chiefs, with their families, were the first pupils. They insisted on the privilege. Within three months the king could read the English language, and in six months several chiefs could both read and write. The missionaries devoted themselves vigorously to the work of reducing the native speech to writing; and in less than two years the first sheet of a native spelling-book was printed — followed by the second, however, only after the lapse of six months. From time to time several accessions of laborers were received from America and various changes of location took place. The first baptized native was Keopuolani, the mother of the king; and others of the high chiefs were among the earlier converts. The leading personages, for the most part, showed much readiness to adopt the suggestions of the missionaries. In 1824 the principal chiefs formally agreed to recognize the Sabbath and to adopt the Ten Commandments as the basis of government. They also soon passed a law forbidding females to visit the ships for immoral purposes.

The gravest obstacles encountered came from vile captains and crews of English and American vessels. They became ferocious towards the influences and the men that checked their lusts. The British whale-ships "Daniel" and "John Palmer," and the American armed schooner "Dolphin," commanded by Lieutenant Percival, were prominent in open outrage. The house of missionary Richards was twice assailed by the ruffians of the

ship "Daniel," encouraged by their captain. On one occasion they came and demanded his influence to repeal the law against prostitution. On his refusal they, in the presence of his feeble wife, threatened, with horrid oaths, to destroy his property, his house, his life, and the lives of all his family. Two days after, forty men returned with a black flag and armed with knives, repeating the demand. The chiefs at length called out a company of two hundred men armed with muskets and spears, and drove them off. The crew of the "Dolphin," with knives and clubs, on the Sabbath assailed a small religious assembly of chiefs gathered at the house of one of their number who was sick. Mr. Bingham, who was also present, fell into their hands on his way to protect his house, and barely escaped with his life from the blow of a club and the thrust of a knife, being rescued by the natives. A mob of English and American whalers, in October, 1826, started for the house of Mr. Richards at Lahaina with the intention of taking his life. Not finding him, they pillaged the town; while all the native women from a population of 4,000 fled from their lust for refuge in the mountains. A year later the family of Mr. Richards took refuge in the cellar from the cannonballs of the "John Palmer," which passed over the roof of the house. When printed copies of the Ten Commandments were about to be issued this class of men carried their opposition, with threats, before the king. At Honolulu, while the matter was pending, Mr. Ruggles was approached by an American captain, bearing the satirical name of Meek, who flourished his dagger and angrily declared himself ready "to bathe his hands in the heart's blood of every missionary who had anything to do with it." At one time twenty-one sailors came up the hill with clubs, threatening to kill the missionaries unless

they were furnished with women. The natives gathering for worship immediately thronged round the house so thick that they were intimidated, and sneaked away. At another time fourteen of them surrounded him with the same demand, but were frightened off by the resolute bearing of the noble chief Kapiolani — a majestic woman six feet high — who, arriving at the instant, swung her umbrella over her head, with the crisp words, “Be off in a moment, or I will have every one of you in irons.” She was the same Christian heroine who, in 1824, broke the terrible spell which hung over the volcano Kilauea by venturing down into the crater, in defiance of the goddess Pele, hurling stones into the boiling lake, and worshipping Jehovah on its black ledge.

It is easy to understand why a certain class of captains and sailors have always pronounced the Sandwich Islands Mission a wretched failure.

The missionaries labored on undaunted. Eight years from their landing found them at work, some thirty-two in number, with 440 native teachers, 12,000 Sabbath hearers, and 26,000 pupils in their schools. At this time about fifty natives, including Kaahumanu, the Queen Regent, and many of the principal chiefs, were members of the church. And now, in the year 1828, the dews of heaven began to fall visibly upon the mission. For two or three years the way had been preparing. Kaahumanu, converted in 1825, and several other high chiefs had thrown themselves vigorously and heartily into the work. “They made repeated tours around all the principal islands,” says Mr. Dibble, “assembling the people from village to village and delivering addresses day after day in which they prohibited immoral acts, enjoined the observance of the Sabbath, encouraged the people to learn to read, and exhorted them to turn to

God and to love and obey the Saviour of sinners." "The effect was electrical—pervading at once every island of the group, every obscure village and district, and operating with immense power on all grades and conditions of society. The chiefs gave orders to the people to erect houses of worship, to build schoolhouses, and to learn to read—they readily did so; to listen to the instructions of the missionaries—they at once came in crowds for that purpose." About this time, too (May, 1825), the remains of King Liholiho and his wife were brought back from their unfortunate expedition to England, where they died from the measles. Their attending chiefs filled the ears of the people with what they saw in England; and Lord Byron, commander of the British frigate which brought the remains, gave an honorable testimony to the missionaries.

These various influences caused a great rush to hear the Word of God. The people would come regularly fifty or sixty miles, traveling the whole of Saturday, to attend Sabbath worship; and would gather in little companies from every point of the compass, like the tribes as they went up to Jerusalem. Meanwhile the printed Word was circulated throughout the villages.

At length the early fruits appeared. In the year 1828 a gracious work began, simultaneously and without communication, in the islands of Hawaii, Oahu, and Maui. It came unexpectedly. The transactions at Kaavaroa (Hawaii) well illustrate the work. Mr. Ruggles was away from home, with Mr. Bishop, on an excursion to visit the schools of the island. They had been wrecked and had swum ashore. Two natives who were sent home for shoes and clothing brought a message from Mrs. Ruggles to her husband requesting his immediate return, for "strange things were happening—the natives were

coming in companies inquiring what they should do to be saved." He hastened back, and found the house surrounded from morning till night and almost from night till morning. A company of ten or twenty would be received into the house, and another company would wait their turn at the gate. So it went on for weeks, and even months, and the missionaries could get no rest or refreshment except as they called in Kapiolani and others of the converted chiefs to relieve them. Mr. and Mrs. Ruggles had the names of 2,500 inquirers on their books. With multitudes it was, no doubt, but sympathy or fashion; but there were also a large number of real inquirers and many hopeful conversions. All the converts were kept in training classes a year before they were admitted to the church, and then only on the strictest examination. During the two following years 350 persons were received to communion at the several stations. For a time the work seemed to lull again. But in 1836 the whole aspect of the field was so inviting that the Board sent out a strong missionary reënforcement of thirty-two persons, male and female.

At this time and for the following year the hearts of the missionaries were singularly drawn out in desires and prayers for the conversion not only of the Islands, but of America and of the world. And scarcely had the new laborers been assigned to their places and learned the language when (in 1838) there began, and continued for six years, one of the most remarkable awakenings that the world has ever witnessed. All hearts seemed tender. Whenever the Word was preached, conviction and conversions followed. The churches roused up to self-examination and prayer; the stupid listened; the vile and groveling learned to feel; the congregations became immense and sometimes left their churches for

the open air, and the prayer-meetings left the lecture-room for the body of the church. There were congregations of four, five, and six thousand persons. The missionaries preached from seven to twenty times a week and the sense of guilt in the hearers often broke forth in groans and loud cries. Probably many indiscretions were committed and there were many spurious conversions. But, after all allowances, time showed that a wonderful work was wrought. During the six years from 1838 to 1843 inclusive, twenty-seven thousand persons were admitted to the churches. In some instances the crowds to be baptized on a given Sabbath required extraordinary modes of baptism; and Mr. Coan is said to have sprinkled water with a brush upon the candidates.

The next twenty years added more than 20,000 other members to the churches, making the whole number received up to 1863 some 50,000 souls. Many of these had then been excommunicated—in some instances, it was thought, too hastily; many thousands had gone home to heaven; and in 1863 some 20,000 still survived in connection with the churches.

At length came the time when the islands were to be recognized as nominally a Christian nation, and the responsibility of their Christian institutions was to be rolled off upon themselves. In June, 1863, Dr. Anderson, Senior Secretary of the American Board, met with the Hawaiian Evangelical Association to discuss this important measure. After twenty-one days of debate the result was reached with perfect unanimity, and the Association agreed to assume the responsibility which had been proposed to them. This measure was consummated by the Board in the autumn following, and those stations no longer looked to the American churches for

management and control. "The mission has been, as such, disbanded and merged in the community."

On the 15th of January, 1864, at Queen's Hospital, Honolulu, died William Kanui (Tennooe), aged sixty-six years, the last of the native youth who gave rise to the mission and accompanied the first missionaries. He had wandered, had been excommunicated, and was restored; and after many years of faithful service he died in the triumph of faith. In his last sickness he used "to recount the wonderful ways" in which God had led him. "The names of Cornelius, Mills, Beecher, Daggett, Prentice, Griffin, and others were often on his lips;" and he went, no doubt, to join them all above. God had spared his life to see the whole miraculous change that had lifted his nation from the depths of degradation to civilization and Christianity. Could the spirit of Henry Obookiah have stood in Honolulu soon after the funeral of Kanui he would have hardly recognized his native island except by its great natural landmarks. He would have seen the city of Honolulu, once a place of grass huts and filthy lanes, now marked by substantial houses and sidewalks and a general air of civilization; a race of once naked savages decently attired and living, some of them, in comparative refinement; a nation of readers, whom he left without an alphabet; Christian marriage firmly established in place of almost promiscuous concubinage; property in the interior exposed with absolute security for an indefinite time where formerly nothing was safe for an hour; the islands dotted with a hundred capacious church edifices built by native hands, some of them made of stone, most of them with bells; a noble array of several hundred common schools, two female seminaries, a normal school for natives, a high school that furnished the first scholar to one of the

classes in Williams College; a theological seminary and twenty-nine native preachers, besides eighteen male and female missionaries sent to the Marquesas Islands; some twenty thousand living church members; a government with a settled constitution, a legislature, and courts of justice, and avowing the Christian religion to be "the established national religion of the Hawaiian Islands."

These facts exhibit the bright and marvelous aspect of the case. But, of course, they have their drawbacks. The Sandwich Islands are not paradise, nor even America. The stage of civilization is, as it must be, far below that of our own country. The old habits still shade into the new. Peculiar temptations to intemperance and licentiousness come down by inheritance. Foreign interventions and oppositions have been and still are grave hindrances. Church members but fifty years removed from a state of brutalism cannot and do not show the stability, intelligence, and culture of those who inherit the Christian influences of a thousand years.

But the amazing transformation of the islands is a fact that depends not alone on the estimates of the missionaries or of the Board that employed them. The most generous testimonies have come from other sources. The Rev. F. S. Rising, of the American Church Missionary Society, explored the islands in 1866 for the express purpose of testing the question. He visited nearly every mission station, examined the institutions — religious, educational, social — made the personal acquaintance of the missionaries of all creeds, and conversed with persons of every profession and social grade. And he writes to the Secretary of the American Board: "The deeper I pushed my investigations the stronger became my conviction that what had been on your part necessarily an experimental work in modern missions had,

under God, proved an eminent success. Every sunrise brought me new reasons for admiring the power of divine grace, which can lift the poor out of the dust and set him among princes. Every sunset gave me fresh cause to bless the Lord for that infinite love which enables us to bring to our fellow men such rich blessings as your missionaries have bestowed on the Hawaiian Islands. To me it seemed marvelous that in comparatively so few years the social, political, and religious life of the nation should have undergone so radical and blessed a change as it had. Looking at the kingdom of Hawaii-*nei* as it today has its recognized place among the world's sovereignties, I cannot but see in it one of the brightest trophies of the power of the cross." "What of Hawaiian Christianity? I would apply to it the same test by which we measure the Christianity of our own and other lands. There are certain outward signs which indicate that it has a high place in the national respect, conscience, and affection. Possessing these visible marks, we declare of any country that it is Christian. The Hawaiian kingdom, for this reason, is properly and truly called so. The constitution recognizes the Christian faith as the religion of the nation. The Bible is found in almost every hut. Prayer—social, family, and individual—is a popular habit. The Lord's day is more sacredly observed than in New York. Churches of stone or brick dot the valleys and crown the hilltops, and have been built by the voluntary contributions of the natives. There the Word is preached and the sacraments administered. Sunday schools abound. The contributions of the people for religious uses are very generous, and there is a native ministry, growing in numbers and influence, girded for carrying on the work so well begun. The past history of the Hawaiian mis-

sion abounds with bright examples [of individual righteousness], like Kaahumanu and Kapiolani, and some were pointed out to me as I went to and fro. They were at one time notoriously wicked. Their lives are manifestly changed. They are striving to be holy in their hearts and lives. They are fond of the Bible, of the sanctuary and prayer. Their theology may be crude, but their faith in Christ is simple and tenacious. And when we see some such in every congregation we know that the work has not been altogether in vain." In 1860 Richard H. Dana, Esq., a distinguished Boston lawyer, of the Episcopal Church, gave a similar testimony in the New York *Tribune*, during his visit to the islands. Among other things, he mentions that "the proportion of inhabitants who can read and write is greater than in New England;" that they may be seen "going to school and public worship with more regularity than the people at home;" that, after attending the examination of Oahu College, he "advised the young men to remain there to the end of their course [then extending only to the Junior year], as they could not pass the Freshman and Sophomore years more profitably elsewhere, in my judgment;" that "in no place in the world that I have visited are the rules which control vice and regulate amusement so strict, yet so reasonable, and so fairly enforced;" that "in the interior it is well known that a man may travel alone with money through the wildest spots unarmed;" and that he "found no hut without its Bible and hymn book in the native tongue; and the practice of family prayer and grace before meat, though it be no more than a calabash of poi and a few dried fish, and whether at home or on a journey, is as common as in New England a century ago."

There is one sad aspect about this interesting people.

The population has been steadily declining since they were first discovered. Cook, in 1773, estimated the number of inhabitants at 400,000. This estimate, long thought to be exaggerated, is now supposed to be not far from the truth. But in 1823 wars, infanticide, foreign lust, imported drinks, and disease had reduced them to the estimated number of 142,000; and in 1830, to the ascertained number of 130,000. In the lapse of a few years after the first visits of foreign vessels half the population are said to have been swept away with diseases induced or heightened by their unholy intercourse. The mission has done what could be done to save the nation; but the wide taint of infamous disease was descending down the national life before the missionaries reached the islands; and the flood-gates of intemperance were wide open. They have retarded the nation's decline; but foreign influences have always interfered—and now, perhaps, more than ever. The sale of ardent spirits was once checked, but is now free. The present monarch stands aloof from the policy of some of his predecessors and from the influence of our missionaries. And the population, reduced to 62,000 in 1866, seems to be steadily declining. The *Pacific Commercial Advertiser*, which furnishes the facts, finds the chief cause in the fearful prevalence still of vice and crime, which are said to have been increasing of late; and the reason for this increase is “political degradation” and the readiness with which the people now obtain intoxicating drinks. It must be remembered that “in the height of the whaling season the number of transient seamen in the port of Honolulu equals half the population of the town;” and the influences they bring breathe largely of hell. Commercial forces and movements, meanwhile, are changing the islands. The

lands are already passing into the hands of foreign capitalists and the islands are falling into the thoroughfare of the nations.

The proper sequel, therefore, of this grand missionary triumph may be taken away: and the race itself, as a nation, may possibly cease to be. But in no event can the value or the glory of the work achieved be destroyed. Not only will thousands on thousands of human souls thereby have been brought into the kingdom by the labor of a hundred missionaries and the expenditure of perhaps a million of dollars from America; but a grand experiment will have been tried before the world, and an imperishable memorial erected for all time of what the remedial power of the gospel can accomplish in an incredibly short time upon a most imbruted race. "Fifty years ago," says Dr. A. P. Peabody, "the half-reasoning elephant or the tractable and troth-keeping dog might have seemed the peer or more of the unreasoning and conscienceless Hawaiian. From that very race, from that very generation with which the nobler brutes might have scorned to claim kindred, have been developed the peers of saints and angels." And all the more glorious is the movement that the nation was sunk so low and was so rapidly wasting away. "If the gospel," says Dr. Anderson, "took the people at the lowest point of social existence—at death's door, when beyond the reach of all human remedies, with the causes of decline and destruction all in their most vigorous operation—and has made them a Christian people, checked the tide of depopulation, and raised the nation so in the scale of social life as to have gained for it an acknowledged place among the nations of the earth, what more wonderful illustration can there be of its remedial power?"

The history of the Sandwich Islands will stand forever as the vindication to the caviler of the worth of Christian missions, and as a demonstration to the Christian of what they might be expected to accomplish in other lands if prosecuted with a vigor at all proportioned to the nature and extent of the field and crowned with the blessing of God.

PROGRESS OF CHRISTIAN WORK In the Hawaiian Islands

FOR THE LAST THIRTY YEARS

1863-1893.

BY

REV. C. M. HYDE, D.D.

WHEN Rev. Dr. Anderson, Secretary of the American Board of Commissioners for Foreign Missions, visited the Hawaiian Islands, in 1863, it was with the intention of transferring the responsibility for the further development and management of Christian work from the Board to the Christian community of the islands. It was in the judgment of many at that time not merely a hazardous step to take, but a measure involving sure destruction to many interests and enterprises. Yet at the time circumstances were such as to make the plan an absolute necessity, no matter what risks were involved. The record of thirty years' work at the islands since the American Board withdrew from the active control and administration of that work will show how much gratitude we owe to God for the measure of success vouchsafed to us, wonderful in its magnitude, thanks to His gracious providence. Not all hindrances to the spread of the gospel have been overcome, not all the progress

realized that has been desired, and much of the failure and disappointment must be attributed to the lingering blindness and indolence of the professed disciples of Christ, who have been slow to recognize providential opportunities for greater efficiency, and not fully alive to the greatness of their privileges as coworkers with God in the regeneration of society as well as the salvation of individuals.

In the reorganization of Christian work at the islands under Dr. Anderson, the Sandwich Islands Mission, as such, was formally discontinued. Its work was transferred to the Hawaiian Evangelical Association, organized June 3, 1863. By the constitution of the new organization it was to consist of all the ordained clergymen, whether Congregational or Presbyterian, native or foreign, in the Hawaiian Islands, the Marquesas Islands, or the Islands of Micronesia, together with such laymen as might be elected from time to time, and also lay delegates appointed annually by the various island associations. This Association holds an annual meeting in Honolulu during the first week in June, which takes the place of the former General Meeting of the American Mission. Before this Association statistical reports of the churches are read, also narratives of the state of religion from the different island associations, and a general report of the progress of Christian work in its various departments prepared by the Corresponding Secretary of the Hawaiian Board.

This Board of the Hawaiian Evangelical Association is a chartered corporation. It consists of not less than eighteen members. These are elected in different classes, each to serve three years. One third of the members must be Hawaiians. In this way the problem of coöperation has been solved, so as to put native Christians on

perfect equality with other members of the Board. But as the annual receipts of the Board amount to more than \$20,000, of which less than \$3,000 are now contributed by the Hawaiian churches, the control of the disbursement of the funds cannot be perverted from its proper lines of administration by the votes of those who contribute only a moiety of the funds.

Various standing committees have charge of the various departments of the work — home work, foreign work, education, publication, finance — and the work of the Board is carried on by acting upon the recommendations made by the various committees at the regular monthly meetings. No ecclesiastical authority is claimed or exercised by the Board or by the Evangelical Association. The internal affairs of the individual churches are managed by the churches themselves, acting under the control of the various island associations, in conformity with the principles and rules of procedure as published in the church manual. This secures a uniform mode of administration, and unites the churches as members of one local organic body.

The report of the Hawaiian Evangelical Association for 1892 gives statistics of fifty-seven Hawaiian churches — twenty-two on Hawaii, eighteen on Maui (including those on Molokai also), ten on Oahu, seven on Kauai. These report a total membership of 5,427, out of a total population, native and half-castes, amounting together to 40,622, as reported by the census taken December 28, 1890. For these fifty-seven churches there are forty pastors, seven of these serving also other parishes than those in which they reside, leaving ten churches without any pastoral care except a quarterly visit from a special committee appointed by the island association.

The classified statement of receipts and expenditures

of the Hawaiian Board as shown in the report for 1892 is as follows:

RECEIPTS

Special Contributions.

For Japanese	\$461.30	
Portuguese	1,689.25	
Chinese	2,142.65	
Queen Emma Hall	500.00	
	<hr/>	\$4,793.20

General Contributions.

From Hawaiians	\$2,678.86	
Individuals	4,835.75	
Central Union Church	1,450.00	
United States	173.87	
Micronesia	435.19	
	<hr/>	\$9,573.67

Other Sources.

Publications	\$1,817.85	
Rentals and dividends	1,116.35	
Special funds	4,467.14	
Grants from A. B. C. F. M.,	4,900.00	
	<hr/>	\$12,301.34
Balance from last year		2,562.10
Taken from general fund		1,432.58
		<hr/>
		\$30,662.89

EXPENDITURES.

For Japanese	\$1,819.35
Portuguese	7,088.68
Chinese	5,013.45
Queen Emma Hall	776.26
Home Missions	1,720.58
Foreign Missions	3,970.30
Publications	2,371.77
N. P. M. Institute	2,925.00
General Expenses	4,477.50
Permanent Fund	500.00
	<hr/>
	\$30,662.89

The Board has received large donations of landed property and of special funds, amounting now to over \$40,000, of which only the annual income is available for the uses of the Board.

In 1853 a Marquesan chief arrived in Honolulu. A Hawaiian sailor had found his way to the Marquesas Islands, and had there married this chief's daughter. The Hawaiian's superior attainments had so impressed the chief that he took passage on a vessel bound for the Sandwich Islands in order to secure missionary teachers. Hawaiian Christians were so interested in this mission, that two Hawaiian pastors and their wives volunteered to take up this missionary work. Two teachers and their wives also agreed to go, and June 16, 1863, they left Honolulu, accompanied by Rev. B. W. Parker to assist in establishing the mission. Mr. Parker had at one time been engaged in missionary work in those islands. He returned to Honolulu, November 1, to report the successful establishment of the mission. Other missionaries and teachers from time to time have joined the mission, which has been supported entirely by the Hawaiian churches. Death and removal have made many changes; but the two Hawaiian preachers who began the mission are still doing faithful and effective work for that people, once ferocious cannibals, but since 1852 under a French protectorate. The islands are now governed by resident French officials, who are friendly to the work of the Hawaiian missionaries. They have a church membership of about 200, and two boarding-schools, one for boys and one for girls, with over 100 pupils.

As the Micronesian Mission has developed from time to time, Hawaiian teachers and preachers have been sent by the Hawaiian Board both to the Marshall Islands and to the Gilbert Islands. No Hawaiian missionaries are

now at work in the Marshall Islands, but in the Gilbert or Kingsmill group there are now nine Hawaiian missionaries and their wives. Three of these were sent from Honolulu June 18, 1892, selected from students of the N. P. M. Institute, who, in response to an urgent call from the old missionaries in that field for new reënforcements, had every one volunteered to go, their wives also joining with them in this dedication of the whole body of students to the work of Christ in the foreign field.

The importance of establishing self-supporting churches under the management of a native ministry was recognized from the first by the members of the American Mission. The effort to realize this desirable evidence of gospel progress and its self-perpetuating power reached the stage of actual inception just thirty years after the establishment of the mission. In 1849, Rev. James Hunnewell Kekela, the first native pastor, was ordained. He is now living, one of the two Hawaiian missionaries in the Marquesas Islands. At first, those who had been active and successful school-teachers and deacons were selected and ordained to the office of the gospel ministry. But it was felt that some special training for the duties of the ministerial office was needed. Different pastors on different islands formed classes of theological students. A Theological Department had been established in Lahainaluna Seminary in 1843, but the early death of the special instructor put a speedy end to any further effort in that direction in connection with that school, whose special province was to train and furnish school-teachers.

In 1863 Rev. W. D. Alexander, while pastor at Wailuku, opened a Theological School, inviting pupils from all the islands. In six years he had taught sixty-two different pupils, just one half of whom had entered

the ministry. But Mr. Alexander's departure for the United States, in 1870, broke up the school. In 1873 the premises formerly occupied by the United States Marine Hospital in Honolulu were purchased by the Hawaiian Board and fitted up for occupancy as a theological seminary. Three of the older missionaries then residing in Honolulu were constituted the faculty of the seminary. But removals, infirmities, deaths, soon necessitated a reorganization. In 1877 the American Board resumed work in the islands so far as to send Rev. C. M. Hyde, D.D., from Haverhill, Mass., to take charge of this training school, renaming it the North Pacific Missionary Institute. The American Board pays the salary of the instructor, but the Hawaiian Board pays all other expenses. Of the present pastorate, numbering forty, twenty-eight are graduates of the Institute; six others have gone out as foreign missionaries to the Gilbert Islands. In 1890 new buildings were erected costing \$10,000, nearly all contributed by a few generous donors at the islands. The Prudential Committee has recently voted to send out an assistant instructor, assuming the additional expense, and active effort is being made to find the associate so urgently needed for the further prosecution of this important work. A permanent fund of at least \$10,000 is also needed, the income to be applied to the support of the students under the proposed reorganization of the work of the Institute.

A class of new students will probably enter ready to study English text-books and to recite in the English language. Such an arrangement has been impracticable until now. Only since 1877 has English been made the language of the public schools. Young men of twenty years of age who have had their previous training in

the public schools and in the boys' boarding-schools, are now ready to seek further preparation for their life-work, with advantages available only to those who know the English language sufficiently to use it in ordinary conversation.

In 1843 the public schools ceased to be under the care of the American missionaries. The government, organized in 1840 as a constitutional monarchy, then assumed the whole burden of the support of the schools under the supervision of a minister of public instruction. The public school system is now under the charge of the Board of Education, which is a bureau in the Department of the Minister of the Interior. In 1892 there were 127 government schools, 41 independent schools, having a total of 10,712 pupils, in a total population of 89,990. The course of study is such as would be found in grammar schools in the United States; but the scholars do not as yet, in the nature of the case, reach the full possibilities of the course of study. Lahainaluna Seminary, which was established by the American Board in 1831 as a high and normal school, was transferred to the government in 1849. The boys' boarding-schools, opened by the mission as early as 1836, have all ceased to be, with the single exception of that at Hilo, which was put by the American Board in 1863 in charge of a board of trustees. They have now invested funds amounting to \$40,000, besides a valuable school property, buildings, lands, and equipment valued at \$20,000.

Industrial training has always been a prominent feature in the mission boarding-schools. Following the line of development of the educational work of the mission, the late Hon. Mrs. C. R. Bishop, the last survivor of the Kamehameha family, left in 1884 a landed estate,

valued at over \$450,000, for the establishment and maintenance of two schools, one for boys, one for girls. The Kamehameha Manual Training School for boys occupies buildings whose beauty and fitness it would be hard to find excelled in the United States. It is located in one of the suburbs of Honolulu, in one of the loveliest of many such scenes of natural beauty in the "Paradise of the Pacific." There is a corps of 12 teachers, with 188 pupils.

A girls' boarding-school will be opened by the trustees of the B. P. Bishop estate in 1894. The first girls' boarding-school opened under the auspices of the American Board was the seminary at Wailuku, Maui, in 1837. There are now in successful operation under the auspices of the Hawaiian Board, the East Maui Female Seminary, with 96 pupils; Kohala, with 55; and Kawaiahaio, with 132 — a total of 283 girls in course of training to make useful wives and mothers and build up Christian homes all over the group. These all need liberal endowments for their enlargement and maintenance. They receive aid from the Board of Education in the form of "capitation fees" for all scholars of certain ages, proportioned to the length of their connection with the school. But as this aid is conditioned upon charging only \$50 per annum for each pupil, the expenses would largely outrun the receipts were it not for the help annually received from liberal benefactors. This last year all the mission schools have received generous donations to their permanent funds from one of the old residents, one of the most wisely liberal givers whom any community may be proud to count among its numbers.

A missionary physician was sent to the islands with the first band of pioneer missionaries in 1819, and four others have been sent at different times. Dr. C. H.

Wetmore was the last physician sent out by the Board. He was located at Hilo in 1848, but withdrew from the service of the Board in 1870. He still continues to reside in Hilo in the practice of his profession, an honored citizen as well as a beloved physician, whose name is always spoken with reverent affection in every home in that community. Contagious diseases brought in from foreign ports have been very destructive among the Hawaiians, ignorant as they are of the very first rudiments of sanitary science. In 1848 the measles spread all over the group, and it is calculated that one tenth of the people died of that disease. In 1853 there was an outbreak of smallpox, 3,546 cases reported. It appeared again in Honolulu in 1881, but was confined strictly within the limits of that one city, yet there were 789 cases reported. The enforcement of the quarantine regulations and the care of the sick cost the community, directly and indirectly, nearly \$300,000.

But of all diseases leprosy has been the most serious to contend against, owing largely to loose habits of living among Hawaiians and their utter indifference to the risks of exposure. Hereditary weaknesses account for the spread of this dread disease almost exclusively among Hawaiians. For their own protection the foreign residents have insisted upon segregation. Under government authority, since 1865, about 5,000 have been sent to an isolated district of the island of Molokai. They have been supported by the government at an expense of over \$1,000,000. Churches have been built for them and pastors supported by the Hawaiian Board. The generosity of the Protestant community in addition to all this has been shown by the establishment of homes for leper children, separate buildings for boys and for girls. These the government has placed in charge

of some devoted and trained members of a Catholic sisterhood. It is believed that the disease has passed its worst stages both in virulence and in contagiousness. Under skillful medication and wise sanitation those afflicted with it are thankful for such ceaseless painstaking to alleviate the disease and ameliorate their condition.

Roman Catholicism was introduced into the islands as early as 1827, but made comparatively little headway until 1848. The well-known methods of papal aggressiveness and domination are as successful at the islands as elsewhere, but not more so. Under the predominating influence of an evangelical Christianity, Roman Catholicism takes on a modified form and is not unwilling to imitate some of the methods which make gospel institutions such a power in transforming and uplifting our fallen humanity. The hold which any form of faith or worship has upon the volatile Hawaiian is not sufficiently strong to keep many of them from passing easily from Protestantism to Catholicism, or *vice versa*. There are, of course, also, many firm in their convictions of truth and duty who never can be convinced that the only way of salvation was built through Rome. The census of 1884 reported 29,685 Protestants, 9,377 Portuguese, and 10,995 other Catholics.

The Anglican Church, or Reformed Catholic as is its chosen designation at the islands, was introduced by Bishop Staley, as head of the Church of England Mission, in 1862; but its success has not been great. Aside from half of a cathedral in Honolulu, a boarding-school in Kona, and chapels at Kohala and Lahaina, mainly for English residents at those places, there are no marked indications of past or future successful growth.

In 1856 the first Mormons made their appearance in

Honolulu *en route* to San Francisco. They proposed to the government to establish a mission here, pledging themselves not to teach polygamy and always to support the royal party candidates. According to their manual, they now number over 3,000 men, women, and children, of whom two thirds are church officials. They use our Bibles and hymns in their religious services, though they make more of feasting and promises of good things as means to win adherents.

The Reciprocity Treaty, ratified August 15, 1876, by which Hawaiian sugar and rice were imported into the United States free of Custom House duties, led to a rapid development of the industries of the islands. In 1876 only 26,072,429 pounds of sugar were exported, while in 1890 this export amounted to 259,798,462 pounds. In 1876 the export of rice was 2,259,324 pounds; in 1890 it was 10,579,000 pounds. This great increase of production was brought about by the building up of large plantations by the aid of foreign capital. There are about 65 plantations, with an investment of \$35,000,000, of which the American capital may be reckoned at \$25,000,000, cultivating over 64,000 acres of land, with nearly 20,000 laborers. The value of all the imports into the islands in 1876 was \$1,811,770; in 1890 the value was \$6,962,201. In 1876 the total value of the exports was \$2,241,041; in 1890 these amounted to \$13,282,729—an average of \$147 for every man, woman, and child in the country.

This large army of laborers, and 3,500 more for the 40 rice plantations, cultivating 7,420 acres, has largely been recruited from abroad—the South Seas, Portugal, China, Japan. The first importation of Chinese coolies was in 1852. The census of 1890 reported a Chinese population of 15,301. Evangelistic work was begun

among them in 1868 when there were only 1,317 Chinese residents. In 1878 a Chinese church was organized in Honolulu with 39 members. A church edifice was erected at a cost of \$12,000, one half of this contributed by the Chinese themselves. This has recently been enlarged by the addition of an annex, 30 x 60 feet, accommodating the organ purchased from the Central Union Church when their old house of worship was torn down. There is a lower story accommodating three departments of the mission day school. The whole cost of this addition has been about \$4,000, of which the Chinese have paid nearly one half, the storekeepers, not Christians, appreciating keenly the advantages for education and elevation thus afforded to them. Mr. F. W. Damon has been since 1881 the faithful and efficient superintendent of the Chinese Mission under the general supervision of the Hawaiian Board. In this work the American Board has coöperated by a grant in aid of \$1,000 towards Mr. Damon's salary. Evangelists have been employed to labor among the Chinese on the other islands. There is a mission school at Wailuku, a school and a regular church organization at Kohala. The church in Honolulu now numbers 105 members. The mission day school has on its register 195 pupils. Not the least interesting department of this work is the free kindergarten for children under the legal school age.

The first Japanese laborers were brought to the islands in 1885, and immediately upon their arrival active evangelistic work was begun among them. There are now nearly 20,000 Japanese resident at the islands. One of the most interesting events in the recent history of Christian work was the organization of a Japanese church in 1888, at which time the Japanese consul.

M. Taro Ando, and every member of the Japanese consulate made a public profession of faith and entered into church fellowship. The work among the Japanese in Honolulu has not progressed as it might have done. The California M. E. Conference undertook to coöperate with the Hawaiian Board in evangelistic work for the Japanese, but difficulties of administration at such a distance from headquarters were too great, and the work on their part was abandoned. Rev. Jiro Okabe, stationed by the Hawaiian Board at Hilo, has organized a church for that district numbering 116 members. They have built their own house of worship, and maintain an active evangelistic work among their countrymen along the eastern coast of Hawaii.

The Hawaiian Board was unable to do much for the evangelization of the Portuguese until 1890. A Sabbath school was organized by Mrs. Whitney, and Mr. B. F. Dillingham has been its superintendent. But through the generous donation of Mr. P. C. Jones, the Hawaiian Board was enabled, in 1890, to begin missionary work among them involving an outlay of over \$7,000. December 28, 1890, a Portuguese chapel was dedicated in Honolulu in connection with a day school, which now has on its register 96 pupils. June 12, 1892, a Portuguese church was organized, of which Rev. A. V. Soares is the pastor, having a membership of 39. Recently a free kindergarten for Portuguese children has been opened in a new building erected for the purpose on the mission premises at a cost of over \$600, the cost being paid entirely by Mrs. M. E. Rice. January 17, 1892, a Portuguese church at Hilo was dedicated which cost \$3,200. Rev. R. K. Baptist is the pastor. The church was organized at the same time with a membership of 91.

The establishment of free kindergartens is one of

the many departments of Christian work under the fostering care of the Woman's Board of Missions for the Pacific Islands. The membership of this society is composed almost wholly of ladies connected with the Central Union Church of Honolulu. They have an average attendance of nearly sixty at their monthly meetings, which are full of interest from reports of what they themselves are doing in various lines of missionary work among the various nationalities that make up the heterogeneous population of the Hawaiian Islands, as well as reports from their own missionaries in the islands 2,500 miles and more to the south. The annual receipts and expenditures amount to about \$1,600.

Few churches can show a larger amount and variety of Christian activities than is exhibited in the annual reports of the Central Union Church. In December, 1892, it entered its new house of worship, built of lava rock at a cost of \$130,000, furnished with electric lights, a fine organ, all the modern conveniences, with an annex giving ample space for lecture-room, Sunday-school rooms, ladies' parlor with kitchen attachment. The current expenses are over \$6,000; the monthly collections for benevolence, over \$4,000; the Sunday-school collections, over \$700. Besides all this it is the individual members of this church and congregation who have supported at home and abroad the Christian work which, in the providence of God, this community has been called upon to assume.

Mention should be made in this connection of the Y. M. C. A., which in 1883 dedicated a building erected specially for its use, which cost \$19,000 and stands directly opposite the building of the Honolulu Library and Reading Room Association, which cost about \$15,000 and has a library of 10,000 volumes. The Y. M. C. A.

has a membership of 200, and through its various committees — Devotional, Educational, Entertainment, Welcome, Employment, Visitation — does a large amount of effective Christian work for the benefit of many others than those for whose special benefit the Y. M. C. A. was organized. A new sailors' home, under the management of a board of trustees, is now being built at a cost of \$15,000. The Queen's Hospital, a quasi-public institution, as well as the Lunalilo Home for aged and indigent Hawaiians, may properly be mentioned as part of the results of Christian work inaugurated at the islands by those who, in trying to do the work of the Master, "buildd better than they knew," and must rejoice with all Christ's redeemed in the transformation which in less than threescore years and ten has been wrought in the life and surroundings of the Hawaiian people.

Efforts have been made under the auspices of the Hawaiian Board for the support of churches among foreign residents on the other islands, but many of the attempts have proved abortive because the numbers are so few, the homes so far distant from one another, and these residents not at all permanent. Yet the Kohala Church maintains regular religious worship with only 11 members. The Hilo Foreign Church has a membership of 103; and Makawaō, 56. The congregations are about twice the membership, and are all provided with attractive church buildings.

The Hawaiians have not been backward in this matter of church buildings. Kaumakapili Church, that worshiped in 1881 in an old dingy and dirty adobe building, with a roof of monstrously disproportionate size, has now a commodious, one might almost say elegant, brick edifice, with a large basement Sunday-school room, electroliers brilliant with glass pendants and reflectors, and

an organ built in London. It was erected by persistent effort for ten years, little by little, at a total cost of \$60,000. The old stone church known as Kawaiahao, begun by Rev. H. Bingham in 1840, has recently been repaired and modernized. Its ample audience room in these recent years has been the scene of many of the State funerals, mournful pageants for one and another of the Hawaiian chiefs who have passed away forever from the pomps and vanities, vexations and disappointments of earth. Instead of the thousands that once thronged the house of worship, four or five hundred would be called a crowded house, and 150 to 250 the ordinary Sabbath congregation. During the years 1878-1884 the Hawaiians spent \$74,786.85 for churches and parsonages. It was an era in this line of work only paralleled by the period 1860-1870, when the many churches were built that now dot the coast of Hawaii with their heaven-pointing steeples. At both these periods money poured in upon the people. Much of it was foolishly spent, but some of it found permanent investment in the sanctuaries of worship which indicate and develop the vigor of religious life.

The population of the islands, which was 73,138 in 1853, was 89,990 according to the census of 1890. But this increase was due to the importation of laborers for the sugar plantations, which came into existence under the favoring conditions of the Reciprocity Treaty of 1876. Of these immigrants there are now 9,000 Portuguese, 15,000 Chinese, and 20,000 Japanese. These outnumber the native population, which has decreased to 34,000. This decrease is attributable chiefly to the physical deterioration and accompanying demoralization of the Hawaiians, because of the removal of the old restrictions on the sale of alcoholic liquors. The evils which have

resulted indirectly from the spread of drunkenness are as appalling and lamentable as its direct results in disease, poverty, degeneration.

In 1839 the first edition of the Hawaiian Bible, 10,000 copies, was published, twenty years after the first missionaries left their homes to dwell among a savage people, learn their language, commit it to writing, put it in printed form, and teach a nation to read for themselves the Word of God. A second edition of 10,000 was published in 1843. These were in quarto and octavo forms, and various editions have been circulated, printed from the original stereotype plates. Not till 1889, fifty years after the first edition was printed, was the Bible printed in smaller size, eighteenmo, suitable to be easily carried and handled. For these editions of the Scriptures, and for those of the New Testament, one of the New Testament and Psalms bound together, one with the Hawaiian and English versions in parallel columns, the Hawaiian people is under everlasting obligation to the American Bible Society, at whose expense or from whose presses all these various editions and numbers of the Scriptures have been furnished.

Nor must the aid rendered by the American Tract Society be forgotten, in furnishing a religious literature for the Hawaiian people. From the very origin of the mission, tracts and other religious publications have been furnished in editions of 10,000 at a time. The most important publications of late years have been a *Manual of Church History*, a *Commentary on Matthew*, and an *Illustrated Bible Dictionary*. This last, through the liberality of the Tract Society, is now sold at only fifty cents a volume. With its graphic explanations and descriptions of Bible customs and localities, it makes the Bible a new book, as one of the Hawaiian pastors says.

In this connection mention should be made of the Hawaiian hymn book, also printed by the American Tract Society, of which large numbers are sold every year. The Hawaiians are passionately fond of singing, and have developed a style of their own which is very attractive even to those whose tastes have been cultivated in the scientific and artistic methods of Europe and America. To meet the popular demand for music the Hawaiian Board has published various Sunday-school hymn books; in 1881 translations of 180 of the Moody and Sankey Gospel Hymns. The Hawaiian churches have been fortunate in having with them for over half a century Rev. L. Lyons (died in 1886), who made it a rule to translate a new hymn every week. The Hawaiian Sunday-School Association in 1882 raised \$1,000 towards paying the cost of publishing a new Sunday-school hymn book. The *Hoku Ao Nani* (*Bright Morning Star*) contains about 300 hymns and tunes. Over 5,000 of these books have been sold, at first at seventy-five cents each, latterly at fifty cents. They have done much to give its special attractiveness to the Sunday-school work. The various Sunday schools are organized in local Sunday-school associations, and these send delegates to the general Sunday-school association, which holds its annual meeting in June, one feature of which, as of the local gatherings, is a Sunday-school exhibition. The last Sunday in each quarter of the year is devoted to these exhibitions. Various classes recite assigned lessons and sing hymns of their own selection. Quite often these are the leader's original composition, both words and melody. Four thousand nine hundred and sixteen Sunday-school scholars are reported. A Sunday-school manual is published every year, containing lists of the International Sunday-school lessons, the top-

ics, the three main divisions, the leading practical application, and the Golden Text, supplemented by various chronological tables and explanatory indexes of persons and places.

The hope of the nation and the church is in the careful training of the young. Of late years the influences from the palace have been deadly, blighting the growth of decency and morality, piety and industry. True friends of the Hawaiians have seen with regret the spread of these pernicious influences, but have been powerless to check or repress these abominations so intimately connected with the political abuses of the Hawaiian sovereignty. The recent overthrow of that political power so long abased for the degradation of the people gives new hope of a brighter future and stimulates to more general and energetic endeavor.

This brief sketch of the progress of Christian work in the Hawaiian Islands is a record full of inspiration to every one in sympathy with the Divine Redeemer's love for God's human family and his personal love for the least and lowest among the children of men. It is a story of struggle and achievement far more than of failure and disappointment. This glance along the route of God's advancing host may well cheer every humble and patient worker to larger endeavor and more persistent effort. In the circles for prayer and in the petitions of the solitary believer let there be frequent and special mention of the Hawaiian work, whose name awakens a tender chord in many Christian hearts all over the world. To this work American Christians have given freely of their dear ones, as well as of their garnered gains. The Hawaiians were first of all in this era of missionary enterprise to receive the institutions of the gospel and adopt them by national authority. Largely

because of this they have been recognized among the separate sovereignties of Christendom. That separate sovereignty seems likely now to be absorbed, not lost, as the probable result of recent political negotiations. But the loss of separate sovereignty of jurisdiction is not necessarily the loss of Hawaiian nationality. While in the empire of Great Britain, Scotch, Irish, Welsh, and English maintain their distinctive national characteristics, so it will be with the Hawaiian people should these islands come to constitute a part of the domain of the Great Republic. All that is good in the Hawaiian race, and that therefore may properly be perpetuated, will doubtless have continued existence, growth, and development. The Canaanite has perished forever from off the face of the earth, not the victim of conquest but of his own impurity, impiety, and inhumanity. But the Hebrew faith, allying itself to the ever living God and his law, is for all time. Other Polynesian races have entirely disappeared in the few years since their existence was first made known to the world at large. The early and general acceptance of Christianity by the Hawaiian people has given them a lease of life far beyond what could have been assured to them simply by their own inherent vigor or vitality. Their future now depends upon the choice they may make in regard to seeking in all its fullness the kingdom of God and his righteousness. A new baptism of the Spirit, as general a turning to the Lord as marked the great religious movement of 1837-1840, will give new honor and new hopes to the Hawaiian people, wasted, weak, and wayward as they may seem to some harsh critics; lovable and attractive as they are and ever will be to those who know them best and have done the most for them.

APPENDIX.

JANUARY, 1900.

THIS narrative is resumed seven years after the second part was written, and is brought down to the beginning of the year 1900. During this interval, death has claimed both the honored brethren who wrote the preceding pages. Dr. Hyde wrought on under failing strength, but with unflinching zeal and devotion, to the very end. His death, October 13, 1899, closed a period of twenty-two years of most varied and effective missionary service. He identified himself in a rare degree with the Christian community in the islands, lent himself without stint to duties of all kinds, missionary, educational, and charitable, and everywhere was felt as a strong and wise counsellor and associate. His memorial is in the churches, and schools, and social order he did so much to build and reinforce.

The islands have entered on a distinctly new era in their fortunes. The monarchy passed away, borne down by its own weakness and defects, and the government, which succeeded at once, rallied to itself the support of the most intelligent natives, as well as of the great body of foreign born inhabitants, and has maintained peace and liberty, order and prosperity beyond any record of recent times in the islands. The annexation of the Hawaiian Islands by the United States, in July, 1898, was the natural result of the situation, as well as the realization of a long cherished desire on the part of the great body of

men of wealth and influence in the islands. Coming in the midst of the war with Spain, which later resulted in the annexation of Porto Rico, the expulsion of the Spanish government from Cuba, and the transfer of her sovereignty in the Philippines to the United States, it proved to be the beginning of a new era, the inauguration of wider relations between the great Republic and the nations of the world.

The religious life and activities of the islands have felt only a beneficial influence from these political events, with no radical change in form or direction. At Dr. Hyde's earnest request, in 1894, Rev. John Leadingham was appointed by the American Board to assist in the management and instruction of the North Pacific Missionary Institute, and has rendered excellent and increasingly valuable service. The importance of this training school increases from year to year, Chinese and Portuguese pupils have been added to the Hawaiians, and a hopeful effort is now in progress to provide in the islands an endowment of \$150,000 for the more adequate support of the Institute. The number of Japanese laborers has already reached forty thousand, and is steadily increasing. Rev. and Mrs. O. H. Gulick, born in the islands and for many years members of the Board's mission in Japan, are now in charge of Christian work among the Japanese in the islands, and find their duties so many that they are asking for another missionary family to share it with them. Mr. and Mrs. Frank W. Damon devote themselves with great earnestness and wisdom to the supervision of Christian work among the twenty thousand Chinese resident in the islands. The religious need of the large contingent of Portuguese residents is faithfully looked after by well trained preachers of the same nation-

ality. The islands seem to be the meeting point of many peoples, and offer rare opportunities for a wide-reaching evangelism. They lie on the lines of travel between British Columbia and Australia, between the United States and the Far East, and their fortunes, now wrapped up with those of the United States, have a bearing on some of the most vital questions of the times. It was a step with long and vast consequences in human history when the "Thaddeus," one October day in 1819, sailed from Boston, with Hiram Bingham and Asa Thurston, and their companions, to plant the gospel amid the idolatrous and degraded people of Hawaii.



